THE THIRD TRIENNIAL REPORT OF THE American Mission Seminary, JAFFNA, CEYLON.

With an Appendix

AND

A LIST OF BENEFACTORS.

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REPORT.

The Conductors of the American Mission Seminary in Jaffna, in presenting their Third Triennial Report, presume that the early history of the Institution is so far known as to make any introductory notice of it unnecessary. As however, some friends of Native education—particularly the Right Hon. Sir Robert. W. Horton, Governor of the Island—have expressed a desire for further information concerning the Free Boarding School System, which gave rise to the Seminary, a short account of that System will be given in the Appendix. *

The Report will be confined to a detail, under different heads, of the operations of the last three years, and some remarks suggested by the facts presented.

I. ADMISSION OF STUDENTS.

At the date of the last Report, the number of students in the Seminary was *sixty three*; divided into three nearly equal Classes. There were ten others who had finished the prescribed course of study, but were retained as teachers, and for the further prosecution of such studies as would qualify them for the service of the Mission.

In Sept. 1830, *thirty* lads, from the Preparatory School at Tillipally, were admitted, after passing a satisfactory examination in the Tamul and English Testament, and the fundamental Rules of Arithmetic.

* *See Appendix A.*

Sixty three others were received in Sept. 1832, of whom fifty were from the school at Tillipally, and the remaining thirteen were, mostly, from Day Schools established for the purpose of teaching English.

There have been about twenty applications, in the course of the last year, for the admission of qualified lads, who could not be received on the foundation. Of these, eight or ten have, at different times, attended the Seminary as Day scholars, being boarded by their parents, or guardians, in houses near the station. This furnishes pleasing evidence of the estimation which men of property and influence, in the District, are beginning to entertain of the advantages of education, and of the facilities for obtaining it, afforded by the Seminary.

II. STUDIES AND STATED EXERCISES.

The course of study, both in European science and Tamul literature, and the Class-Books made use of, are generally the same as were mentioned in the last Report.

In some branches, tuition has been carried further, especially in Trigonometry, Surveying and Astronomy. The first principles of Hydraulics and Optics, and their practical application, have been lately taught, for the first time, in the Institution.

An examination of the Puranic System of Geography and Astronomy, compared, or rather contrasted, with the Copernican System, has been attended to with far greater interest, and been productive of more obvious advantages, than almost any other branch of study.

The members of the first Class, who have recently finished their Course, came to the examination of this subject with some general ideas of the important points at issue, and of their extensive bearings, if the statements in the *Puranas* could be fairly refuted, and the very different

principles of the European System, satisfactorily proved. In order to awaken still greater attention to the subject, and to excite the students to examine it more thoroughly, they were advised to converse with such persons in the vicinity as are most competent to defend the Puranas. This, to some extent, was done, and was attended with most obvious advantages to both parties. Some of the most learned in the District, who could not probably, by any other means, have been induced to attend at all to the subject, were constrained carefully to consider the evidences brought in support of the Copernican System; and not without some effect. With regard to every student in the Class, the result has been wholly satisfactory.

All are convinced that the fundamental principles of the Puranic System are refuted by facts within the reach of their own observation, and by demonstrations which they can fully comprehend; though it is certainly difficult for them to bring these facts and demonstrations before the minds of their unenlightened countrymen, so as to produce at first any considerable impression. The unlearned *cannot*, and the learned *will not*, from prejudice, apprehend them. There must be a succession of Classes taught, and various other means used to increase the light beginning to shine, until ignorance is instructed and prejudice forced to see the truth.

A comparison has also been instituted between the Hindoo and European Chronology. This was the more necessary, as the former, though most extravagant and absurd, is not only universally adopted, but is interwoven with all the literature and science of the country. The result has been, however, by no means so satisfactory as on the preceding subject. A more extensive knowledge of history and the nature of historical evidence, is necessary, before conclusions, which are at variance with all the sacred books of their ancestors, will be readily admitted, by the students generally; especially as the Mosaic system of Chronology

appears to those who may lay claim to the splendid and attractive system of the Hindoos,* quite insignificant and humiliating.

The principal remark to be made on the course of Tamul studies is, that the best instructed in the Seminary have an increasing conviction, that such books as Negizhdam, Bharața, and Scanda Purana, which consume most of the time of those devoted to Tamul learning, are but little worthy of attention, in comparison with many others, both in Tamul and English. It has therefore become rather a difficult question, how far it is expedient for a student to attend to them, merely from regard to popular opinion. The only reason for their being studied at all is, that some of them are useful in acquiring a knowledge of the poetic dialect; of which to be ignorant, is disgraceful in any one who makes the least pretension to Tamul learning A knowledge of their contents, which is also important for those who have intercourse with the people on religious subjects, may be acquired with sufficient accuracy from a prose paraphrase, or even an abridgement in the common dialect.

The Native system of Arithmetic, which contains something of Geometry and Trigonometry; also Nannool, the standard Grammar of High Tamul; Tiruvalluver, and a few others, are retained as approved Class-Books.

The study of the Ennal, or standard work on Astronomy, used by Almanac makers in this District, has been attended to by one of the students, with reference to his becoming a teacher in the Seminary. He has pursued it under the tuition of two of the best informed men in the District, on Native Astronomy, who have lately manifested more candour and liberality on this subject than most of their countrymen.

* *See this System in Appendix B.*

About two years ago a Class commenced the study of Sanscrit, but were obliged to discontinue it for want of a competent teacher. This is scarcely worthy of notice, except as it gives occasion for mentioning the state of feeling towards the Seminary, among those interested in upholding Heathenism. As in this District a knowledge of the Sanscrit is confined almost exclusively to the Brahmins, a teacher was of course sought for among that caste, and several were in vain offered the situation. At length one who formerly came from the continent, and now resides in the vicinity of the Seminary, agreed to accept the offer, and appointed an auspicious day for coming to the station. He did not, however, make his appearance, but in a few days sent an apology, saying that he had been quite deterred by the Brahmins, in the neighbourhood, from entering upon the intended employment. Since the last public examination in Tamul, however, there has been a change, and several Brahmins have applied to be employed as teachers.

In the general government of the Seminary, and mode of tuition, no alterations of importance have been introduced since the publication of the last Report. The monitorial system is still continued. Each Class is under the immediate inspection of a superintendent, who is in some measure responsible for the fidelity of the teachers and the progress of the pupils. The time of the Principal is devoted chiefly to the instruction of the first class, and to the government and general Superintendence of the Institution.

III. EXAMINATIONS AND EXHIBITIONS.

In addition to the monthly examinations, by the Superintendents of the several Classes, others are held quarterly by a visiting Committee, consisting of the Principal and two other Missionaries. In the course of the last three years, there have been *four public examinations*, in the English language, and *two exhibitions*, in Tamul.

On the 4th of Sep. 1830, the annual examination was held in the presence of C. H. Cameron Esq. one of His Majesty's Commissioners of Inquiry, W. Norris Esq. Advocate Fiscal, and a few other gentlemen.

The following schedule, drawn up for the occasion, shows the several branches of study in which the classes were prepared to be examined.

Fourth Class, containing 22 Youths.

1. Book of Phrases, in Tamul and English.
2. Fundamental Rules of Arithmetic.

Third Class, 19 Youths.

1. English Grammar; (Lennie's.)
2. Geography; " Cummings' First Lessons."
3. Arithmetic; Fractions.

Second Class, 20 Youths.

1. Arithmetic; Progression, Logarithms.
2. Pinnock's Catechism of Geometry.
3. First Lessons on Astronomy.
4. Exercises in Grammar.

First Class, 21 Youths.

1. Euler's and Bonnycastle's Algebra, through Quadratic Equations.

2. Trigonometry, Mensuration, and Land Surveying.

3. Declamations, consisting of pieces translated from the most approved Native Authors, on various branches of Science and Literature.

1. An extract from Menu's Institutes, *On Creation.*

2. Ditto.—*On the Supremacy of Brahmins.*

3. Ditto.—*Crimes and Penances.*

4. An extract from the Scanda Purana, *On the Geography of the Hindoos.*

5. Extracts ftom the Kurma Purana and Scanda Purana, *On the cause of eclipses.*

6. An extract from Ramayana, *On the origin of the Island of Ceylon.*

7. Concluding Address.

As it was impracticable to examine the students in all these branches, Mr. Cameron, selected two or more, in which the members of each Class were examined. The interest manifested by the gentlemen present, and especially the remarks of Mr. Cameron at the close of the examination, were highly gratifying.

A similar examination was held before both of the Hon. the Commissioners a few days later, on the arrival of Col. Colebrooke in the District; and at his request. On this occasion, attention was principally given to those branches which had been before necessarily omitted. The exercises were longer and the examination more thorough, than before, particularly in Algebra, and some other branches of the Mathematics.

After becoming somewhat particularly acquainted with the plans and proceedings of the Mission generally, as well as with the state of the Seminary, and the progress of the students, the Commissioners expressed their gratification, with what they had witnessed, and their belief that His Majesty's Government, instead of throwing any obstacles in the way of such a work, would grant every proper facility for prosecuting what was so well begun. Soon after leaving the Seminary, each of these gentlemen made to it valuable donations of books and apparatus. Mr. Cameron also appropriated £10 for the best Tamul translation of an "Essay on the Objects, Advantages and Pleasures of Science," prefixed to the Library of Useful Knowledge; also £10 for the best Essays in English, on the two following Questions; (1) "What are the advantages resulting to the Natives of this country from the study of the English Language?" (2) "What are the advantages of Veracity, both to individuals and to the community at large?" Col. Colebrooke proposed

the following theme for a prize Essay; "What are the comparative advantages and disadvantages of the System of Caste, as it exists in this District".

These questions all relate to subjects of great practical importance, and have not ceased to be discussed with interest and profit by the students.

On the 15th of April 1830, the Seminary was favoured with a visit from the Lord Bishop of Calcutta, with several other gentlemen. The Bishop spent the greater part of a day, in examining the members of the Preparatory School and Seminary, confining himself, with the exception of Euclid and some branches of Mathematics, to Scripture lessons, the evidences of Christianity, and other kindred subjects.

At the close, His Lordship expressed, in gratifying terms, the pleasure he had experienced, in the course of the examination, encouraged the students to persevere in their studies, and intimated his intention to bestow some benefaction upon the Institution, which would not only perpetuate the remembrance of his visit to it, but be a testimony of his cordial approbation of the principles on which it is conducted. The lamented death of this worthy prelate, which occurred soon after, prevented the fulfilment of his generous purpose.

The last public examination in English, was held Sep. 8th, 1832, in the presence of the Right Hon'ble the Governor, Col. Lindsay of Calcutta, Col. Lindsay of Ceylon, and several other Gentlemen.

As the first Class, consisting of *sixteen* members, had finished their course, and were many of them about to leave, it was thought proper to devote most of the time, allotted for the examination, to them. They were prepared to be examined in the following studies.

1. Astronomy; *the Solar and Puranic Systems contrasted; Theory of eclipses; Elements for calculating them; Specimens of projecting Eclipses, both of the Sun and Moon.*

2. Blair's Grammar of Natural and Experimental Philosophy, *in course through Optics.*

3. Land Surveying.

4. Bishop Porteus's Evidences of Christianity.

The kind manner in which His Excellency was pleased to notice the performances of the students, and the circumstance of his selecting and appointing a member of the first Class for a scholarship in the Seminary, to be supported by himself, produced a happy effect upon the minds of the students, which will, it is believed, be long felt.

The two public examinations, or rather exhibitions, in the Tamul language, were held on the 30th of June, 1830, and 26th of June, 1832; principally for the purpose of awakening the attention of the Tamulians to certain studies pursued in the Seminary. Till of late, the notion has been prevalent, even among the best informed natives of the District, that their sacred books have not fallen into the hands of Europeans; and that if they should obtain them, they have not the means of becoming acquainted with their contents. To undeceive them in this point, it has been one object, to bring to view some of the most important parts of these books, especially such as have not been translated into Tamul, and in some instances, to show their absurdity. It has also been an object to turn the attention of the people, by means of popular illustrations and experiments, to some branches of European Science, which, though of obvious utility, are here but little known. On the 30th of June, after a slight examination of the several Classes in Nannool, Tatva Kattalei, Trigonometry, and Surveying, Dissertations were read on the following subjects.

1. Observations on the Sanscrit Language.

2. A Classification of standard works in that language.

a translation from the first Vol. of the Asiatic Researches.

3. On the Vedanta System of Philosophy.
4. On the Anda Kosha.
5. On the Scanda Purana.
6. Extract from Menu's Institutes.
7. On the Origin of the Island of Ceylon, *an extract from the Ramayana.*
8. Remarks on some points of Hindoo Astronomy.
9. On the invention of the art of Printing.
10. On the Mariner's Compass.
11. On the Telescope.

A few days previous to the exhibition, printed notes of invitation, accompanied with a list of subjects which were to be brought forward, were sent to such individuals in the District as were supposed to be most interested in literary pursuits. Though a very respectable number attended, there were but few who make any pretensions to *learning*. Some would not attend lest they should hear the contents of their sacred books, from the lips of foreigners, or from those not initiated, according to the prescribed Rules, into their mysteries.

A few who were present showed a marked disapprobation of what was stated in opposition to the Puranas, and two or three even left the place in anger. Several of the students, who prepared and read the more offensive dissertations, were subjected to a considerable degree of reproach, for daring to express opinions contrary to those held by the wisest and best men of every age!

At the second examination, in Tamul, it was generally understood, by those who were invited, that a formal comparison would be made, between the principal points in Geography and Astronomy, as contained in the Anda Kosha, (a part of the Scanda Purana,) and corresponding subjects taught in the Seminary. A large number attended, and

more interest was manifested than on any preceding similar occasion.* There were none present, however, of those who consider themselves to be the oracles of the country on these subjects, and who feel that it devolves on them to defend the doctrines of the Puranas.

IV. DISMISSIONS AND CLASSES.

Of the *Sixty-three* Students who were under instruction at the date of the last Report, *one* has died, and *thirty-three* have been dismissed. Of the number dismissed, *sixteen* were members of the first Class, who finished their course of study in September last, *eight* were permitted to leave at their own request, to be employed in various situations, *three* or *four* left irregularly, and *two* were sent away as being unworthy of support.

Of the *sixteen* who finished their scientific course in September, *eight* are still connected with the Seminary as teachers, or as students in Theology, *four* are employed as Catechists, *two* are in the service of Government, and *one* is a private tutor in a European family.

After some modification of the Classes, at the commencement of the term, in October last, the arrangement was as follows.

First Class................	23.
Second Class..............	31.
Third Class.................	28.
Fourth Class	35.
Number of Teachers	10.
Theological Class	25.

Of the Theological Class, *fifteen* only are connected with the Seminary, as boarders; the remainder being at other stations, and attending lectures and recitations once a week. The

**See Appendix* C.

course of study pursued by the four Classes, both in Tamul and English, is similar to that of preceding Classes; and will be sufficiently understood by what has already been stated.

The Theological Class pursue the study of Logic, Rhetoric, and Sacred Literature, under the Principal, to whom they recite daily; and Systematic Divinity, with Biblical Exegesis, under a Missionary from another station, who attends at the Seminary one day in a week, to deliver Lectures to the students, and hear Dissertations read by them, on the principal points of Christian Theology.

V. PUBLICATIONS.

The operations of the Seminary having brought the Missionaries into more direct intercourse with such as are considered learned in the District, it has been an object to improve the opportunity to correct, as far as possible, some of their grosser errors in natural science. The only branch much cultivated by them is Astronomy. This is held in high repute. Those who have but a smattering of this favourite science, are regarded as persons of high attainments. The Eclipses of the Sun and Moon, which they foretell from year to year, are regarded by thepeople as occular demonstrations of the truth, not only of their System * of Eclipses, but also of their Mythology. These circumstances, as well as the interesting nature of the study, have made Astronomy a subject of particular attention in the Seminary.

Every fit opportunity, has also been taken, for turning the attention of the people to the comparative merits of the European and the Puranic Systems. In pursuance of this object, in connexion with one of the dissertations, read at the examination in June, 1830, a comparative view was given of the Elements, taken from the European and Hindoo

**See Appendix D.*

Calendars, of an Eclipse of the Moon, which was to happen on the 3rd of September following. Several discrepances in the two Calendars, were pointed out, by which all who would carefully notice the Eclipse might easily determine as to their comparative accuracy. This statement produced some excitement among the audience, and several copies of it were taken, that it might be put to the test of observation; for it was confidently believed by many that the errors which were pointed out in the Native calculation of Eclipses, the preceding Year, were owing to the inadvertence of the Almanac maker; and that similar errors would not be found again. The results of the observations made by the people, were such as had been anticipated; and for a time, a spirit of inquiry on this subject was considerably increased.

Similar discrepances being found between the European and Hindoo account of an Eclipse, which was to happen on the 26th of March, 1831, it was thought to be a favourable time for publishing a Tract on the subject of Eclipses; the particular object of which was to expose the fallacy of the argument, so firmly relied upon by the people, in favour of their whole System of Idolatry, that Hindoo Astronomers are able to foretell Eclipses. Some information was given in the Tract respecting the Eclipses of Jupiter's Satellites, and the periodical return of Comets subjects to them entirely new.

The Tract contained a notice of the errors found in the calculations of Eclipses, given in the Native Almanac, for two years preceding; but in particular those in reference to the Eclipse that was about to happen. As it was circulated but a few days before the Eclipse took place, many were induced to inform themselves of the points at issue, and carefully to notice the result. The observations of all being decisive against the correctness of the calculation given in the most approved Native Calendar, a considerable impression was made in favour of European Science, as taught in the Se-

minary. Some, who formerly supposed that Europeans were indebted to the Natives for their knowledge of Astronomy, were corrected in their notions, became less arrogant in their pretensions, and more willing to hold intercourse with the Missionaries on these subjects.

A second Tract was afterwards published, by aid of the Jaffna Tract Society, exhibiting the popular Theory of Eclipses, as found in the Scanda Purana, and showing that, as this theory is demonstrably false, as well as what is taught in other parts of the Purana, concerning the Earth being an extended plane, with Mount Meru in its Centre, and other absurdities in Geography and Astronomy, the System cannot be supported by the authority of the Purana, but on the contrary, destroys the credibility of the so much venerated book, in which it is taught, as of divine origin. The publication of this Tract also, has done something, it is believed, to break up the deep laid foundations of error, on these subjects, and to promote the progress of truth in the District.

VI. MORAL AND RELIGIOUS STATE.

The leading object of the Institution being the dissemination of Christianity among the Heathen, it may be proper briefly to state, what has been done towards its accomplishment.

By means of the Native Bible Association, to which all the members of the Seminary belong, they are furnished with copies of the Scriptures, both in Tamul and English. The quarterly meetings of the Society, when several addresses are usually made, bring the claims of the Bible distinctly before the students, and inform them of what is done, in different parts of the world, to promote its circulation and reception.

The evidences of Christianity are also carefully investi-

gated, and compared with the pretensions of Brahminism; which is the prevailing System of idolatry in this part of the Island. However gross that system may be in the view of an enlightened Christian, whose Bible and common sense alike teach him, that God is a Spirit, and that they who worship Him, must worship in spirit and in truth; or however fair it may appear to one, who, though called a Christian, thinks it immaterial what name is given to the God who made us,

"Jehovah, Jove or Lord;"

it is certain that neither does its grossness prevent its being captivating, even to men of some learning, nor its plausible appearance, prevent its embracing absurdities the most revolting to reason, and abominations the most abhorrent to every right moral feeling.

The reason why so many, who are at least nominally Christians, have, while residing in the midst of idolators, attempted to palliate the evil of the Brahminic system is, that they have never looked beyond its external covering. They see the Natives mild, peaceful, and immensely accommodating—having no will but that of their superiors; and they cannot imagine that a system, which forms manners so plausible, can be radically defective. They do not reflect that the serpent which looks so fair, as it lies basking in the sun, has a poisonous fang—; that here, as in other parts of the world, a man can "smile and smile and be a villain."

The truth is the Hindoos are generally *unprincipled.* Nor is it *their* fault merely, but the fault of their idolatrous system. The moral precepts, such as they are, of their sacred books, are without sanctions; and while killing a cow is a greater crime than committing adultery, and any sin is easily atoned for, by rubbing sacred ashes on the forehead, or bathing in certain holy waters, there can be no proper sense of morall guilt, no suitable abhorrence of its defilement. Children

are early taught to deceive, to lie, to swear, to be impure; and as they grow up, they increase in the knowledge and practice of vices which cannot be named. The country is not only filled with licentiousness, but with theft, forgery, perjury, conspiracy of one against another, oppression of the poor by the rich, and the murder,—generally before birth,—of illegitimate offspring. But what can be expected of men who believe that the gods, whom they worship, were guilty of these or greater sins; and that all the crimes, committed by them, in this mortal state, are either occasioned by the immediate operation of some superior power which they cannot resist, or are the entailed effects of errors, committed in a former birth, from which they cannot escape.

Whatever theory we may form on the subject, or whatever may be the opinion of those who see the Natives only in one attitude, it is a fact too manifest to all who know them intimately, that while they are so stupid as to worhip, with great parade and expense, idols of stone, brass, silver and gold, "the work of men's hands," many of them are so adroit, in worldly things, as to be able to circumvent the most cautious European; and so base as to stick at nothing, likely to advance their object, except from fear of detection and punishment,—their only rule of right and wrong being apparent expediency.

The system of idolatry, which, to a rational mind, appears wholly absurd, is so connected with their earliest associations, so alluring in its festivals and processions,and administers so much gratification to pride and sensuality, that its deformities are never considered. If the devotees of the system are sometimes forced, by an exposure of its absurdities, to feel and acknowledge that it is ridiculous, still they are captivated by its pomp and show, and enslaved by their appetite for its indulgences. All the sympathies of their childhood are enlisted on the side of idolatry. The feasts at the temples are their principal holydays, and are thus con-

nected with their leading ideas of enjoyment in this world, and their hopes of happiness in the world to come. In fact, the principles of the system are interwoven with the very elements of society, and regulate all the acts and duties of life. Though Brahminism sometimes appears very severe in its requirements, its severities are readily practised; and though expensive, its expenses are cheerfully borne. The reason is, it flatters the pride of the human heart. Men can more easily fast, go on pilgrimages, do penance, torment themselves in various ways, and even give up life, than repent of their sins, and accept of salvation through the merits of the Saviour.

Such a system, venerated beyond measure, as the religion of their forefathers for unnumbered ages, it may be readily supposed, the people are slow to renounce. The progress of education among them, however, will gradually undermine it, and this in proportion as that education is extensive, and is a *thorough Christian education.* Schools established on any plan short of this, will utterly fail of breaking up the deep laid foundations of idolatry; and if they effect any thing, will only change a few of its outward forms.

The studies in the Seminary are of such a nature, and are pursued under such a degree of Christian influence, that the students are, almost without exception, early convinced of the truth and divine origin of the Bible. They are all, in this sense, nominal Christians; and many of those not members of the church, are desirous of being admitted to its privileges. Of 142 now in the Institution, 53 have been baptized and received to Christian communion. No one is received until he gives satisfactory evidence of a real change of heart, as well as life; nor until after a protracted period of probation. After all, it is not to be supposed, that neither hypocrites nor self-deceivers can be found among them. They are found in the purest churches in Christian lands. There was one even in the select company which attended our Saviour.

But it is hoped their number is small. Now and then one, who has had great advantages and, by his apparent improvement of them, excited the most pleasing hopes of his subsequent usefulness as a Christian, after going out from the Seminary, has turned his back upon Christianity, and appeared among its enemies, with the badges of idolatry again upon him. This is not, probably, from any belief in Brahminism, or doubts as to the truth of Christianity; but rather from an indifference to all religion, and a desire to please heathen friends, or obtain some worldly object; such as an eligible marriage. This is matter for lamentation, but not for despondency. It is to be expected. It is one of the numerous trials connected with the introduction of Christianity into a heathen country, and should be submissively borne. The number, however, of those *regularly* dismissed from the Seminary, having completed their course, whether members of the church or not, who have turned back to Heathenism, is very small. Most have remained *nominal* Christians, though that, alas, as in Christian lands, leaves them far indeed from the kingdom of Heaven.

Besides the direct influence upon the members of the Seminary, there is, through them, an impression favourable to Christianity made upon the population around; to many of whom they regularly communicate what they have learnt of the Gospel.—Those more particularly employed, in these labors, are the Theological Class, who are thus the better preparing to act hereafter as teachers and preachers of Christianity. It is a regulation that, besides frequent visits to the villages, in the vicinity of the Institution, they should occasionally spend four or five days in excursions to more distant places, for the purpose of reading and distributing tracts and portions of the Scriptures, and in other ways making known the glad tidings of salvation. It is hoped they will gradually exert an important influence, in different parts of the District.

A Moral Improvement Society has been formed in the Institution, which, there is reason to believe, will prove the means of good, not only to the students, but to many others, and aid in elevating the native character. *

VII. BUILDINGS, APPARATUS, LIBRARY.

The buildings for the Institution remain much the same as when the last Report was published. Some progress, however, has been made towards completing Ottley Hall, and the repair of part of the large Old Church is commenced, to form a New Chapel. This Church was built of hewn coral, and its walls, pillars, and gigantic arches, are in a good state of preservation; though it has stood, for more than half a century, without roof, doors, or windows;—a sad memento of a former nominal Christianity. It is so large that not only a Chapel, of sufficient size for the use of the Seminary, and the Congregation at the station, may be prepared in it, but several other rooms, as they may be needed for the Institution, or for a printing press, should one, as is contemplated, be added to the establishment.

The Philosophical and other Apparatus, and the Library, have received some additions. Class-books are not only furnished for the students, while pursuing their course of study, but also when they leave the Institution; that they may be able to review, and keep in mind, the subjects to which they have attended; and thus make them profitable to them, in after life. There is a small library belonging to the students, and one also for the use of the Moral Improvement Society. It is a pleasing fact, that not only these, but the Seminary Library, are more used than formerly; as the students are becoming better able, especially the Theological Class, to consult English books to advantage. The enlargement of mind, and aid in their investigations, thus obtained, can be fully

* *See Appendix E.*

understood only by those who have witnessed, somewhat, the effects of their reading, though as yet but limited.

VIII. FUNDS.

The sum of £194. 17. 3. has been received, as appears by a list of subscribers in the Appendix, and appropriated towards the expense of buildings for the Seminary, except £20 as a donation from C. H. Cameron Esq. to encourage translations and original composition, among the students.

The Right Hon. the Governor was pleased to subscribe £60 annually, towards the support and education of four youths of Dutch or Portuguese descent, to be selected by His Excellency; and it was expected that a Class of these youths would, ere this, be added to the Institution, so that the benefaction could be realized; but want of suitable teachers will oblige the Conductors to defer, for a time at least, the proposed enlargement. As the present Government has kindly allowed the Mission to be reinforced from America, and this permission has been sanctioned by His Majesty's Secretary of State, an Assistant Teacher may ere long be expected. It is possible that, on his arrival, a department for Dutch and Portuguese youths may be formed; but it must depend on the funds available for the purpose, and on other circumstances which cannot now be foreseen. The desirableness of the object in itself, especially if provision be not elsewhere made for this neglected but important class of society, is very deeply felt and readily acknowledged.

The support of all the youths on the Foundation—the wages of the teachers—the salary of the Principal—the expense of books—apparatus—and buildings, (over what has been contributed for the latter object in Ceylon and India,) have all been paid from the funds of the Mission, furnished by the Board in America. The sum thus expended the last three years, on the Seminary and Preparatory

School is £2,558. 11. 3; exclusive of the greater portion of the books and apparatus.

IX. CONCLUDING REMARKS.

Another three years' progress has tended to confirm the results of former experience, as given in the last Report. These are, as stated, that there is no want among the natives, of capacity for instruction—that in their instruction, the Free Boarding School system may have a most important place—that giving prominence to the English language, in the higher schools, approves itself in practice, as it did in theory—that the members of the Seminary are an important medium of communication with the people at large—that the plan of the Institution is not too extensive—and that the training up of Christian teachers is in a fair way to be accomplished.

Further experience has also more fully shown, that the study of English literature and European science, when combined with a careful investigation of the evidences of Christianity, is one of the most powerful means of overthrowing idolatry It is true that men may be convinced without being persuaded—and idol worship may be seen to be ridiculous and yet tenaciously adhered to; but mathematical, and even occular demonstration, of the falsehood of leading doctrines, in the books accounted sacred, and on which the whole System of Brahminism rests, cannot but shake the faith of those, who, contrary to the common practice, ever venture to think for themselves.

The heart governs the understanding, and no degree of intellectual light will convert men from the love and practice of long cherished and darling sins, but it removes the darkness under which guilt hides itself, and opens the way for the approach of truth to the conscience and the affections.

When these are effectually touched by the Holy Spirit, the work is accomplished.

The hope of propagating Christianity among the Hindoos, infatuated as they are with idolatry, must rest *principally* on early, systematic, and thorough, *Christian education.* The truth must be brought to bear *directly* on childhood. The mental vision must *then* be taught to discriminate light from darkness, or it will not do it afterwards. Whatever God sees fit to do is possible with Him; but that he will see fit, extensively to open the blind eyes of aged Hindoos, who have long chosen darkness rather than light, and have long wilfully called evil good and good evil, neither experience nor the promises of Scripture warrant us to believe. Even in Christian lands, the greatest hopes of the Church are from the young, and a new and powerful principle begins to be developed, in the progress of Infant and Sunday Schools, which shows that if the god of this world can be anticipated in his possession of the tender mind, and the earliest affections of children can be drawn forth towards their Heavenly Father, the ruins of the fall may, with divine aid, easily be repaired. The Holy Spirit thus early takes possession of his own mansion; the enemy is driven out before he has made those lodgments from which, when once made, he is almost never, in this life, fully dispossessed; and the living temple of God rises up and stands forth, in its just proportions, with unimpaired freshness and beauty.

The great reason why education in the East, even where the literature and science of the West have, to a good degree, been introduced, and some enlargement of mind, and some breaking away from ancient prejudices been effected, has done so little towards the moral elevation of the Natives is, *that it has not been a Christian education.* To obtain the co-operation of rich and influential natives, it has, in some cases, been judged necessary to exclude the Bible even from

charity schools. If such concessions were ever called for at the hand of Christians, or tended in any good degree to promote the cause of native education, in its incipient stages, it is certain that, in most places, they are not *now* demanded; and that yielding them is removing the great lever by which the Native community is to be raised from its present moral degradation. However half instructed or half infidel Christians, who know little of the Bible, but by the report of its enemies, may affect to undervalue it in the system of education; or however sincere but timid believers may be afraid of introducing it to the scandal of other religionists, it is certain that modern Europe owes her present elevation, above the older portions of the Earth, principally to the light and influence of the Sacred Scriptures;— and not less certain, that Christian instruction, when confined to its legitimate object, that of moral persuasion, may be introduced, almost any where among the Hindoos, without exciting any dangerous opposition. The scandal is rather when Christians keep their religion out of sight. The Native, whose every action almost is regulated by religion, is stumbled when he sees no marks of Christianity in those who bear the name; and is ready to suspect, either that it is worthless and powerless, or that it has some secret agency which will eventually disclose itself; perhaps by a terrible explosion, as of a mine under his feet. He therefore prefers to stand aloof from those whose proceedings he does not understand.

Were the Hindoos met fairly by the proposal, on the part of Christians, to instruct them in the Bible, as well as in the arts and sciences, they would see and prize consistency of conduct in their new friends; and strong in the faith of their ancient creeds, they would fearlessly examine the claims of Chrstianity, not supposing it possible for them to embrace it: but as the superiority of European learning is seen, that of the Christian religion would, in many cases,

be at first conjectured, then believed, and finally professed.

Another fact which has become more evident is, that well educated youths are not likely to want suitable employment. Indeed the acquaintance with English, acquired in the Seminary, enables the students to obtain situations under Government—or as tutors in private families—or assistants in other Missions, so readily, that it is difficult to retain in the Institution a sufficient number, of those well qualified, to supply it with needed teachers; and much more difficult fully to furnish the Mission with as many Native-preachers, Schoolmasters, and other assistants as are wanted.

To secure fully this latter object, it may probably become necessary even to add a class to the Seminary, who shall be confined to Tamul and Sanscrit studies; that they may not be under the temptation of leaving it which those are who have studied English; unless the number educated in English should be very considerably increased.

It is further evident, that though the Seminary is not confined to raising up and preparing young men for Mission service only, it is yet decidedly a *Mission Institution.* Its influence is diverse and extensive; and if in some respects it is indirect, as to the propagation of the Gospel, it is not therefore the less beneficial. However the students who leave it may afterwards be employed, they are always, according to their means and inclination, able to promote the spread of Christianity. By being in various situations, in different parts of the Island, and sometimes even on the Continent, (as one of them now is a teacher of the elements of Mathematics in the Seminary at Palamcottah) their influence is more extended than it would be if all were retained in connexion with the Mission; and so far as it is good, which generally it has been, it effects more in proportion than that of those employed on salaries as Christian teachers. The Natives look with great jealousy on all those who are *paid,* as they esteem

it, for being Christians; that is, on all who receive wages for making known the Gospel. The independent testimony of one whose living does not depend on his labours to promote Christianity, they regard as more important than that of many whom they consider to be hirelings. Hence a pious native in office under Government, or otherwise in a situation to support himself can, if he chooses, do more, in some respects, to recommend Christianity, than those regularly employed as Christian teachers. There is also a great preparatory work yet to be accomplished, in raising up translators and original writers in Tamul—training teachers of various kinds—and in promoting general elementary education, as introductory to Christianity. For all these, as well as aiding in the direct and immediate propagation of the Gospel, the Seminary is an efficient Missionary establishment; and as such it is still respectfully commended to the notice and aid of all who are interested in the progress of Native education, or of true religion.

B. C. Meigs.
D. Poor.
M. Winslow.
L. Spaulding.
H. Woodward.
J. Scudder.

Appendix.

(A)

ORIGIN OF THE FREE BOARDING SCHOOL SYSTEM.

When the Mission was commenced, in 1816, the desire of the Natives for education was so small, and their prejudices against Missionary operations so great, that it was not easy to induce them to send their children even to the common Free Schools, which were soon established in different villages, much less to commit them to the *immediate* care and instruction of the Missionaries. At the same time it was evident, that with only those rudiments of Tamul learning which could be taught in such schools, and the slight knowledge of Christianity which could be communicated in them, by means of Scripture lessons and the occasional religious instruction of Christian superintendents and visitors, while the regular teachers remained heathen; and the children were constantly with their heathen friends, the progress of moral renovation would at best be very slow. It seemed necessary to attempt, in addition to the Native Free Schools, a more thorough system of education, however difficult it might be of accomplishment. Family Boarding Schools offered such a system. Taking native children from their parents and friends, and keeping them under constant Christian instruction, both in Tamul and English, for such a length of time as on trial might be found expedient, would be removing them from a Heathen into a Christian atmosphere. Their prejudices would probably be overcome, as well as their ignorance enlightened, and their situation be favourable to the full influence of truth, upon their minds and hearts. The plan of such an establishment, at each of the Stations, was communicated to the Society which supports the Mission, with the information that a child could be boarded and clothed for the small sum of *L* 3. 0. 0. a year. This plan was approved, and provision was soon made, for the support of several children, by individuals and voluntary associations in America. *Names* to be given them were also, in most cases, designated by their benefactors.

But when the proposition was made to the Natives, to give up some of their children to the direction of the Mission, they formed the wildest conjectures as to its design. Some thought that the children were to be enslaved; others that the boys were to be sent into the interior of the Island, or to some foreign country, as soldiers! None could understand why men of another nation should come to them, and from mere benevolence, offer to feed, clothe, and educate their children.

At length, however, to the astonishment of many, six small boys, whose parents had become personally acquainted with some of the Missionaries, were entrusted to their care. Of these one was named Samuel Worcester, for whose support provision had been made by a small Association of young Ladies in Salem, Massachusetts—the first that adopted the proposed plan. He was received into the School at the age of about seven

years, in Jan. 1818, and then commenced the English and Tamul Alphabets. In Oct. 1828, he finished the prescribed course of study, and was entitled to an honorable dismission; but was retained to serve as an assistant teacher. He is an efficient instructor both in Tamul and English, and as such may be, it is hoped, permanently connected with the Seminary.

Of the remaining *five* who commenced study with him, *two* are dead, *one* was dismissed as unpromising, *one* has for many years been employed as a Catechist and Superintendent of Schools, and the *fifth* is an Assistant Interpreter at the Cutcherry of Jaffnapatam.

After these six boys entered the School, a considerable time elapsed before any others could be induced to join it. By degrees, however, the confidence of the people in the Missionaries was increased; and even a few *girls*, whose parents were poor, were entrusted to the care of the female members of the Mission.

The difficulties of bringing girls under instruction were very great. When their parents were requested to send them to school, the usual reply, and one which they thought to be quite sufficient, was, "it is not our custom". It was in fact considered a *disgrace* for a female to be able to read and write. It was supposed she would of course make a bad use of her knowledge. Those who finally gave up their daughters to be instructed, were subjected to no small degree of reproach for this departure from national and immemorial usages. The children also were often much chagrined by the sarcastic remarks of those who occasionally looked in to see what changes they were undergoing.

The girls themselves, though quite young, appeared to feel that there was some impropriety in their learning to read and write; and it was not until they had each the promise of a small gold necklace, when able to read fluently in the New Testament, that they could be induced to apply themselves successfully to study.

Amidst these difficulties, which were only gradually overcome, Boarding Establishments, for children of both sexes, were formed, first at Tillipally and Batticotta, and a year or two later, at Oodooville, Panditeripo, and Manepy. In some instances it became necessary to yield a little to the prejudices of the Natives. At Batticotta, as the boys were unwilling to eat on the Mission premises, a cook-house was built for them on an adjoining piece of land, which belonged to a Heathen. There they took their food, for more than a year. The establishment was then removed within the Mission enclosure. On this removal, several of the boys left the school; but most of them soon returned. There was, however, another difficulty. Though there were three or four wells in the enclosure, they had all been used, more or less, by those connected with the Mission family. The water was not, of course, sufficiently pure for a good caste Tamulian. On this subject the boys held a council, and decided that if all the water should be drawn out of one of the wells, and the well cleaned, it would then be fit for their use. But on attempting this, as it was the rainy season, and the water high, they could not succeed. After labouring a whole day without gaining much, they very sagely concluded, that as they had drawn out as great a quantity of water as the well contained when they began, it must be sufficiently purified. They then used the water without any further difficulty.

In 1823, there were supported, at the five stations, more than 30 girls and 120 boys; among the latter of whom were several so far advanced in their studies as to require more attention than they could have, unless some one of the missionaries should be devoted to them. At the same time, they appeared sufficiently promising to warrant, and call for, an attempt to put them in more favourable circumstances for higher attainments. This showed the necessity of a Central or High School,and led to the attempt of forming one under the name of a "College for Tamul and other youth."

The Plan of such an Institution was prepared and published, and though by some thought rather large, was warmly approved by the friends of the Mission in America, and generally also in India. Funds, to considerable amount, were conditionally pledged in America to its prosecution, and would have been given, had not unexpected obstacles from the local Government,(which are now happily removed,)prevented its projectors from carrying the plan fully into effect.

The Institution was commenced in a modified form, at Batticotta, in 1823, by bringing together the most forward lads from the different Boarding Schools, and placing them under the care of one of the Missionaries, who, with assistant teachers, was to be principally devoted to their instruction in literature, science, and religion. The number at first received was forty-eight, who after qualifying themselves by farther attention to some elementary branches, entered upon a course of study, both in Tamul and English, similar to that laid down in the original plan for a college. Thus commenced the Mission Seminary.

Soon after the Seminary was put into operation, it was thought that the instruction of the girls, who were then at different stations, could be better prosecuted if they were all at one place. They were therefore collected into what is called the "Female Central School," at Oodooville, which now consists of fifty girls.

It is designed, generally, to have them remain in the School until they are married. A considerable number, who entered at an early period, have been settled in life, with pleasing prospects of happiness and usefulness. They have become Christian wives and mothers, and have shed around a Heathen neighbourhood the attractive influence of female piety and virtue.

In order still farther to forward the progress of education, a Preparatory School was opened at Tillipally, in 1825, into which the boys from the other boarding schools were received. This School has sometimes contained more than one hundred boys. Being under the instruction of well qualified teachers, and generally admitted young, their advantages for acquiring, what is very difficult for the Tamulian, the peculiar idioms and pronunciation of the English language, have been very good.

This school has lately been transferred to Batticotta and united to the Seminary as an Introductory Class. In place of it, English Day Schools are formed at some of the stations, to prepare boys for entering the Introductory Class in the Seminary.

Before closing this short notice of the Boarding School System, it may be proper to advert to some of its peculiarities; or, as is thought, its *advantages*.

1. It removes the children of heathen parents from the direct influence of idolatry, and brings them under constant Christian instruction.

2. It secures regular and prompt application to study, in place of the most desultory and indolent habits.

3. It brings children under a course of instruction which may be continued so long as fully to answer the end designed, instead of leaving them to be interrupted, when perhaps they have but just begun to make successful progress.

4. As they are usually supported by individuals or associations, who appropriate funds for each specifically by name, there is an individuality and a definiteness in the charity, which is mutually interesting to the benefactor and the beneficiary. There is often a correspondence maintained between them, which affords evidence to the former that his money is not misapplied, and to the latter that there are those who care for him, even in a distant land. While, therefore, it costs as much to support and educate one child in the boarding schools, as to teach reading and writing to twenty in the village schools, the money is equally well expended. Indeed more *immediate* good is expected, by the Mission, from supporting and educating thoroughly the *two hundred* children and youth, now in its boarding establishments, than from the partial education of the *three* or *four thousand*, usually in its village schools.

But the two parts of the system should be carried on together. The Boarding Schools train up teachers and superintendents for the Village Schools, and the Village Schools furnish and prepare scholars for the Boarding Establishments. Thus they mutually assist each other.

(B)

HINDOO CHRONOLOGY.

The following is taken from the Asiatic Researches, as a translation of a paragraph in the Surya Siddhanta.

"Time of the denomination Murta,(or mean siderial,)is estimated by respirations; six "respirations make a vicala, sixty vicalas a danda, sixty dandas a nacshatra day, and "thirty nacshatra days a nacshatra month. The Savan month is that contained between "thirty successive risings of Surya,(the sun,)and varies in its length according to the "Lagna Bhuja,(or the sun's right ascension.) Thirty tit'his compose the Chandra(or Lu-"nar)month. The Saura month is that in which the sun describes one sign of the zodiac. "and his passage thro' the twelve signs makes a year. One of these years is a Deva day, or "day of the gods. When it is day with the gods it is night at Asura,(or the south.)Sixty "of the Deva days multiplied by six, gives the Deva year, and twelve hundred of the De-"va years form the aggregate(basis?)of the four yugas. To determine the Saura years "contained in this aggregate,(rather in the four yugas)write down the following numbers, "4, 3, 2, which multiply by 10,000; the product,4,320,000,is the aggregate, or Maha yuga, "including the Sandhi and Sandhyana,(the morning and evening twilight.)This is divid-

"ed into four yugas, by reason of the different proportions of virtue prevailing on earth, "in the following manner: Divide the aggregate 4,320,000 by 10, and multiply the quo- "tient by four, for the Satya Yuga, by three for the Treta, by two for the Dwapar, and by "one for the Cali Yuga. Divide either of the Yugas by six for its Sandhi and Sandhyana. "Seventy one Maha Yugas make a Manwantera, and at the close of each Manwantera "there is a Sandhi equal to the Satya Yuga, or 1,728,000 Saura years. A Calpa is there- "fore equal to 1000 Maha Yugas. One Calpa is a day with Brahma, and his night is of "the same length; and the period of his life is 100 of his years. One half of the term of "Brahma's life, or fifty years, is expired, and of the remainder, the first Calpa is begun, "and six Manwanteras, including the Sandhi, are expired. The seventh Manwantera, into "which we are now advanced, is named Vaivaswata. Of this Manwantera, twenty-seven "Maha Yugas are elapsed, and we are now in the twenty-eighth."

According to this extract, the Hindoo computation of the numbers of years in the different Yugas is as follows.

Satya Yuga	1,728,000
Treta Yuga	1,296,000
Dwapar Yuga	864,000
Cali Yuga	432,000
Great Yuga	4,320,000

Of the Great Yugas, seventy one, with a Sandhi, form a Manwantera of 308,448,000 years, and fourteen of these, with a Sandhi, that is, 4,320,000,000 years, make a Calpa, which is one day of Brahma, or 1,000 Great Yugas. This number of years doubled, or 2,000 Great Yugas, are a day and night of Brahma; and these multiplied by as many days as there are in one hundred years, the period of his life, forms a Great Calpa. or one day in the life of Vishnu, who also lives 100 years, composed of these immeasurably long days.

The following is from the KURMA PURANA.

SECTION 5th.

Those who are perfect in knowledge declare the length of Brahma's life to be two pararttas. His age also * is one hundred of his years.

18 twinklings of the eye make one kashda, 30 kashdas one cala, 30 calas one mukurta, 30 mukurtas one day, 15 days one half-moon, 2 half-moons one month, 6 months one ayana or course of the sun, 2 ayanas, the northern and the southern, make one year. To the Devas in the superior Deva world, the northern course makes a day and the southern a night; 360 such days and nights make a year of the Devas. 12,000 years make a great or quadruple yuga; of which the first yuga is 4,000, the 2nd 3,000, the 3rd 2,000, and the 4th 1,000 years,[besides the intervals between.]

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* "His age also"—The age of men and of the other gods, is limited to 100 of their years respectively.

1,000 Deva years make a great yuga, 71 great yugas a manwantra, 14 manwantras a day of Brahma; and his night is equal to his day. This day is called a calpa. The calpas are all of the same length, and so are the periods of the respective Menus.

360 of these calpas make a year of Brahma, and 100 years a para, which is his age. When the age of Brahma is completed, all things that exist, animate and inanimate, are resolved into crude matter, (prakriti) in consequence of which, the deluge that then occurs is called the prakriti deluge. Brahma and all the rest of the gods are subject to birth, death, and other vicissitudes; but the sole Para Brahma, whom the eminent call Mahesura, whose form is that of time, and surpassing time, is that of air, is subject to neither birth nor death.

(C)

LETTER

To the Editor of the Colombo Journal.

Sir,

As you have sometimes noticed, in yonr useful Journal, the Mission Schools in the North of the Island, and have always evinced a deep interest in the progress of native education, I beg leave to forward you an account of an examination in Tamul, of the American Mission Seminary at Batticotta, on the 29th ult; which I had the pleasure of attending.

A very respectable congregation of Natives was assembled in the Chapel of the Seminary, before the exercises commenced, and was increased, from time to time, as those who lived at greater distances came in, until the place was somewhat crowded.

The Principal opened the business of the day, by reading the 19th Psalm, and making some remarks concerning the objects and state of the Seminary. He mentioned that there were 80 students, divided into four Classes, and six teachers, besides several monitors; and a number of lads preparing for the Institution.

The several classes were first hastily examined in English and Tamul Exercises--the Native system of Arithmetic—the Cural, a native poetic work on morals—and Nannool, or Grammar of the poetic dialect.

Before a more particular examination in other studies, a part of a prize translation into Tamul, from English, was read by one of the Students. It was the 1st Section of the Essay prefixed to the Library of useful knowledge on the Objects, Advantages, and Pleasures of Science; written, as is understood, by the present Lord Chancellor of England. It was given to the Students for translation, by one of his Majesty's Commissioners of Inquiry, when they visited the Seminary.

The *Second Class* were, after this, examined in Trigonometry. They gave popular illustrations of the method of ascertaining the heights, distances, and magnitudes of inaccessible objects; for the double purpose of showing their acquaintance with the subject and preparing the way for some discussions which were to follow. This was succeeded by

a dissertation, on the method of applying the principles of Trigonometry to land-surveying—illustrated by the necessary apparatus.

The remaining part of the examination, or rather exhibition, for such it became, was designed to give a comparative view of the Hindoo and European systems of Geography and Astronomy; so as to elucidate and *prove* the latter, and to show the falsehood of the former. Extracts from the Scanda Purana, in verse, containing the principal points of the Hindoo system, were sung and explained, after the native method; and drawings were exhibited representing the earth and the planetary world, according to that system and also according to the system of Europeans.

The following Dissertations were then read, by members of the *First Class*;-accompanied by diagrams and appropriate apparatus.

1. *On the shape of the Earth.* The object of this was to prove that the statements in the Purana, of the flatness of the Earth, cannot be true. This was done by an application of the principles of Trigonometry, before explained, to the statements concerning the height and situation of the Polar Star, in connexion with its observed elevation above the horizon at this place. In the Purana, the Polar Star is supposed to be situated directly over the summit of mount Meru, or the centre of the Earth, at the height of 1,500,000 yojana, or more than 27,000,000 of miles. Taking the height thus given as one of the sides of a right angled triangle, and having the opposite angle, which is known here by observation to be nearly 10 degrees, by the rules of Trigonometry we may get the base or the distance from us at which the star should be vertical. But this would make mount Meru so distant that we, instead of being in the first or Jambu Island, as is said in the Purana, must be as far off as the sixth Island! and to cause the Star to rise one degree, as it will by our going only to Negapatam, we must on the supposition that the earth is flat, travel not 69 miles only, but more than fourteen millions of miles! Of course Englishmen, to whom the Polar Star in London is nearly 52 degrees high, never could come from that country here; and those here never could go there, as it would take for the journey some thousands of years. The conclusion was that by data taken from the Purana itself, it is clearly demonstrated that *the Earth cannot be flat.*

2. *The principles of the foregoing dissertation applied,* to show the falsity of what is said about Mount *Meru*, and the seven Islands that surround it.

3. *Three proofs that the earth is round,* to which was added an explanation of the method in which its diameter and circumference are measured, and the importance of knowing the earth's semidiameter, as a base line in several important calculations.

4. *An application of the principles of Trigonometry to Navigation,* shewing the method of navigating a ship, when out of sight of land, by the log, and by observation, with the help of tables formed on the principle of the earth's convexity.

5. *Method of ascertaining, by the rules of Trigonometry, the distance of the Sun and planets*; the semidiameter of the earth and parallaxes of the heavenly bodies being known.

6. *The real magnitudes of the heavenly bodies,* ascertained by a knowledge of their distances and *apparent* magnitudes.

7. *The motions and phases of the moon and the cause of eclipses*; illustrated in a familiar manner, and compared, as were the principles established in other essays, with the absurd doctrines of the Purana.

Two dissertations in Tamul, on themes given out by His Majesty's Commissioners of Inquiry for prize essays in English—(1)On the advantages, to the Natives of this country of studying the English Language; (2) On the benefits of veracity both to individuals and society; or the evils of lying and deception. The manner in which deception is sometimes practised, by jugglers and others, was shown by a skilful performance of sleight of hand, with cups and balls, by one of the students; who after having "quite astonished the Natives," and led them to think he had supernatural assistance, explained the manner, in which it was done, and in which they are often deceived.

The examination was closed by an address from one of the Native Instructors, formerly a student of the Seminary, giving a short history of the establishment,—the number of the students educated in it,—their present employment and prospects,—and the benefits to the country at large, of the Institution.

It seems the Seminary, in its present shape, was established 9 years ago; that with those now in it, there have been about 150 members; and that of these, *four* are now in Government service as Interpreters, *five* are employed as privete tutors in English families, and most of the remainder, who have left, in various capacities as Native Preachers, Catechists, Schoolmasters, &c,. in connexion with the American and other Missions.

The address was delivered with much feeling, and produced a very sensible, and evidently pleasing impression upon the audience. The whole of the exercises, though long, were attended to with unabated interest, and must have convinced those who were capable of understanding the subject, that the Puranic system of Geography and Astronomy is wholly erroneous.

When it was stated and proved that the Earth is rouud, one of the learned Natives, with much seriousness, rose and inquired, if it was intended to say that the account in the Purana was incorrect; or if it was meant that the Scanda Purana is not true!—a thought which he seemed to suppose no one could entertain. The same man, with as much apparent sincerity, when the daily revolution of the Earth was mentioned. said, "that cannot be "believed; for if the Earth should turn over, all the water in the seas, and elsewhere, would run out." This raised a laugh against him, and one of his own people asked if he could not swing a vessel of water round his head without spilling it. The power of attraction in the load-stone was also shown; and the principle on which all heavy bodies near the Earth gravitate to its centre, was explained.

Indeed it appeared evident that the study of these subjects, in the Seminary, has done much already to promote correct views on the different, and very important, points introduced in the examination; and consequently to shake the faith of the natives in the Puranic System. This is the case, I am told, not only as regards the students themselves, but those of the more learned and thinking among the people, with whom they have intercourse. Thus the foundations of error are undermined, and just views of science and religion, as connected with it, begin to prevail

Those of your correspondents, Mr. Editor, who have intimated, that the benefits of teaching Native youths the elements of science, are but questionable, would, I think, had they been present, have seen evidence that, however it may be as to any individual student's obtaining a living by his learning,(in which, however it appears there has been no diffisculty, in this district, in the case of deserving young men,)—there is evidently much *general good* done, by the cultivation of these studies. It may be more important to a poor lad "to learn how to make a shoe, than to work a problem in Euclid," but it must be more important to the community, that some should learn how to do the latter, than that all should learn only the former.

The number educated in such an institution as the American Mission Seminary, must of course bear a very small proportion to the whole population of the country, and for that proportion to be instructed in the elements of science, and to some extent in European literature, for the purpose of raising the standard of education among the natives, and producing the modes and habits of thinking and feeling, which prevail in Christian countries, and thus improving their social and religious state, is, to say the least, as important in its place, as teaching them the mechanic arts or agriculture. Indeed the former will prepare the way for the latter, and the "schoolmaster abroad" among the people, especially with the Bible in his hand, will improve in all respects their moral condition.

I am, Mr. Editor,
your's truly,
OBSERVER.

(D)

HINDOO SYSTEM OF ECLIPSES.

Extract from the Scanda Purana.

When in former time, Vishnu and others set about churning the sea of milk, not having obtained the grace of Siva black poison issued forth; upon which they ran away in confusion. Then repairing to mount Cailasa, they praised and entreated the fire-like Siva, who took up the poison and ate it, saying to Vishnu and the others "Do you Devas go and churn again;" and they went, but neglecting to invoke Ganesa, mount mandra, which they used as a churning stick, became loose and fell into the abyss. Then they worshipped Ganesa, by whose grace the mountain arose from the abyss into the sea; and they churned again.

After some time ambrosia came up in a golden pot. Then the Asuras and the Devas began to dispute and fight, each asserting that it came by their efforts. Seeing this, Vishnu assumed the form of a meretricious female of unparalleiled beauty; on which they were filled with lust, and all came crowding around. Cama also, having discharged his flowery arows at them, they became more libidinous than the lecherous

Rishis, once in Taruka forest. Thus not only the Asuras but others also were fascinated; as the desire of women, above all other desires, is not to be suppressed even by the greatest.

Vishnu as a meretricious female, then asked them, "Do you wish for me or for the ambrosia? tell me." On which all the Asuras, their minds being fascinated, exclaimed, "the female for us;" but the Devas chose the ambrosia, and went aside with it; and the Asuras who disputed with them, took Vishnu to another place. Vishnu in the form of an enchantress, said to the Asuras, "there is one here fit to embrace me on a bed of flowers; but which it is, I do not yet know." Hearing this, the Asuras each one said, "There is no one a match for me; I am the most fit; I am the hero;" and crowding around, they fought with weapons for the privilege of connexion with Vishnu as a female, and many perished; but two of them, aware of the stratagem, put off their own form, and taking that of the Devas, went and stood with them.

Seeing the Asuras dead, Vishnu, under the form of a fascinating prostitute, gave the Devas the ambrosia; on which the two Asuras also, standing in the company of the Devas, received and ate it, but without repeating the incantations. This Surya and Chandra perceived, and by a wink, informed Vishnu that they were not Devas, but Asuras in disguise, who had thus received and eaten ambrosia. Then Vishnu saw the deception, and coming to them among the crowd of Devas, he cut off their heads with the spoon in his hand, and gave the rest of the ambrosia to the Devas. The ambrosia that those Asuras had eaten, had not descended below their necks, when their heads were cut off: and though their bodies perished, their heads could not die. Seeing this, Vishnu, who once measured the earth at one step, said that having eaten ambrosia, they would remain in the sky; and he gave them the station of planets. Those two heads from that time, in the form of red and black serpents, seize Surya and Chandra who betrayed them.

Note. Surya is the Sun, and Chandra the Moon. The heads of the two Asuras seizing on them at periodical times, are supposed to cause eclipses. Under the names of Rahu and Ketu, they are sometimes spoken of as the head and tail of a Serpent, and correspond with the Moon's nodes.

(E)

MORAL IMPROVEMENT SOCIETY.

The animated discussions in the Colombo Journal, on the comparative moral worth of certain classes of the community, suggested the expediency of forming a Society in the Seminary to be denominated "The Moral Improvement Society."

When a charge of radical defect of character is brought against an individual, or a body of men, it is obviously more important to use, without delay, appropriate means for a reform, than to waste time and strength in attempts to cover deficiencies or to prove existing merit.

The nature and bearings of the Society may be sufficiently understood by the following extracts from its Articles.

"PREAMBLE."

"Whereas it is notorious that Natives of this Island are extensively addicted to "certain immoral practices, which disqualify them for places of power and trust, to "which they might otherwise be eligible; and whereas it is important that the people "should, with reference to reform, distinctly understand the nature and extent of "the charges alledged against them; and whereas the members of this Seminary, who "enjoy some peculiar advantages for investigating this subject, are deeply and person-"ally interested to use appropriate means for correcting the principles and reforming "the manners and customs of their countrymen;—it is thought expedient to form a "Society in this Seminary, to be denominated THE MORAL IMPROVEMENT SO-"CIETY,"

"The object of the Society shall be generally to promote the cause of morality, both "in the Seminary and in the community at large; particularly,—

"1. To inquire into the extent and evils of that deception and dishonesty, which "are practised in the community, under the various forms of lying, promise breaking, "false witness, perjury and bribery;—to enquire into the extent and evils of intemper-"ance, gambling, and other kindred immoralities, by which the people waste their time "and property, ruin their health, blast their own hopes and prospects in life, forfeit the "confidence of Government, and each other, and thus keep themselves in a state of "moral degradation."

"2. To investigate the immediate causes of the above mentioned evils, so far especi-"ally as they may be peculiar to the state of things in this country."

"3. To devise ways andmeans for effecting such a reformation both in principle and "practice, on the part of the Seminarists, as will best secure the confidence and appro-"bation of their Superiors, promote their own personal interest, and render them useful "members of Society."

"The principal means used for accomplishing the objects here mentioned are free dis-"cussions, and addresses at stated meetings of the Society - correspondence with persons "who have left the Seminary—and the distribution of Moral and Religious Tracts. In order "to awaken the attention of persons in the vicinity, public meetings of the Society are "held quarterly, which respectable Natives are invited to attend."

Donations to the Seminary.

1830—1832.

IN CEYLON.

	Rds.	F.	P.
The Hon. Sir Richard Ottley	133.	4	0.
Hon. Mr. Sergeant Rough.	133.	4.	0.
W. Norris Esq.	200.	0.	0.
Colonel Colebrooke	100.	0.	0.
C. H Cameron Esq.	266.	8.	0.
P. A. Dyke Esq.	103.	4.	0.
C. R. Buller Esq.	50.	0.	9.
R. Atherton Esq.	100.	0.	0.
R. Brooke Esq.	26.	8.	0.
G. Brooke Esq.	13.	4.	0.
Rev. J. Roberts.	25.	0.	0.

IN INDIA.

	Rup.	A.	P.
Captain Cotton.	100.	0.	0.
St. John's Lodge, *No. 13, Secunderabad*	100.	0.	0.
Capt. Brucks	46.	14.	0.
A Friend	30.	0.	0.
Capt. Willoughby	15.	0.	0.
Lieut Webb	20.	0.	0.
Capt. Salmon.	20.	0.	0.
—Staircase Esq	50.	0.	0.
—Mahony Esq.	50.	0.	0.
Rev. C. Winckler.	24.	0.	0.

The above donations are less than the sum mentioned in

One "Rds" about 33. cents
"Rup." — 50 do

the Report, as received within the three years, a part of that sum, though brought into the accounts of 1830, being acknowledged in the preceding Report. The donors are requested to accept the best thanks of the Mission for their valuable aid; which they are respectfully solicited to continue.